

The Republican.

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TO MR. RICHARD CARLILE DORCHESTER GAOL.

SIR,

1. I LATELY received the 25th number of your paper, entitled the Republican, which was transmitted under cover directed to me at Bradford, and although I am not in the habit of reading your periodical work (the principles and spirit of which I cannot approve of, yet,) being both challenged and invited to enter your arena, I feel myself compelled (although very reluctantly) to do so.

2. With respect to the great question between you and the public, I do not scruple to avow, that I consider you as a most unjustly, cruelly, and wickedly persecuted man; and I am not greatly surprised at your entertaining strong prejudices against a religion, which you have hastily and most unjustly accused as the root of such bitter and corrupted fruits. When, in your own person, and in the persons of your relatives and friends, you have witnessed such enormities of oppression, and injustice, under the pretended sanctions of Law and Religion; it is not altogether unnatural, that you should entertain a contempt for the civil institutions of the country; and designate the Priesthood, as a cover for fraud, hypocrisy, and tyranny. When you asked for a fish, they gave you a serpent; and when you desired bread, they gave you a stone. But while, Sir, I have no hesitation, in proclaiming my opinion concerning the cruelty, and the injustice of your lot; my abhorrence of the motives which determined that lot; and my detestation of the hypocrisy, and cowardice, which suggested those motives; you must allow me with equal frankness, to say, that I think you have most unjustly, attributed to Christianity*, those effects which have been directly contrary to

* Pray, Sir, tell me what is Christianity, other than those current principles which do and which have passed here and in other countries under

its spirit, and principles ; and (judging from some numbers of your work, which I have only occasionally seen) you appear to me, to have allowed some of your correspondents, to treat long cherished, and generally venerated religious Tenets, with a levity and indecency, disgraceful to enquirers after Truth ; hostile to every thing like free and impartial investigation ; and highly injurious to your own reputation ; against which, the public opinion has for so long a time been setting with such an overwhelming current.

3. While, however, I think it right, and honest, to protest against such an unbecoming mode of investigating opinions, which, (to say the least,) have received the sanction of age, of talent, and of virtue ; it is but just to acknowledge, that your correspondent who signs himself Leucippus, has met the most momentous question respecting the divine existence and government, in a fair and dispassionate manner ; and although I cannot help deploring, what appears to me to be a lamentable delusion of the judgment, and a very mysterious blindness to the most obvious facts ; yet I would most willingly, give him full credit, for sincerity ; and do feel, a very earnest desire, to satisfy (as far as it is in my power) the doubts of your unbelieving friend.

4. From his observations on the first part of my sermon, respecting the application of the term *Fool* to infidels in practice ; it seems that your correspondent has understood me as implying, that vice is the *proper* practice of the infidel ; which certainly was not my meaning, as I am well persuaded, that many of those, who have taken their rank in the schools of Infidelity, have exhibited such brilliant examples of the *social* virtues, as might well have put many professing Christians to the blush.

5. By an infidel in practice, I mean one, who although professedly a believer in the being and attributes of God, yet, habitually lives in open violation of the divine laws, and contempt of the divine authority, and such a man, I consider, as a fool, in the strictest sense of the word ; and as a fool of no ordinary magnitude ; but with respect to infidels in theory ; although I would be far from asserting, that there is a *necessary connection* between infidelity and vice ;

that name ? I take it as I see it in practice : and if I go to the New Testament, I find the very theory wicked. I could not refrain from this observation ; but I leave the general reply to Leucippus.

R. C

yet I have no hesitation in maintaining, that infidelity is *highly favourable* to the growth of vice, and can hardly fail of producing it, if the mind has not been well cultivated by education, and the passions are not restrained by the suggestions of prudence.

6. That Cicero (who must be allowed to have been a very competent judge of the real state of the heathen world) considered not only the *absolute denial*, but also degrading notions of the supreme being, as very unfavourable to morality, is evident; for in the second chapter of his Treatise de natura Deorum, he has these words: "sunt enim Philosophi et fuerunt, qui animo nullum habere censerunt humanarum rerum, procurationem Deos. Quorum si vera sententia est, quæ potest esse pietas? quæ sanctitas? quæ religio?—haud scio an pietate adversus, Deos sublata, fides etiam, et societas humani generis, et una excellentissima virtus *justitia* tollatur—and again in the fortieth chapter, addressing himself to Velleius, he says, Non arbitror te Vellei, similem esse Epicurorum reliquorum; (quos pudeat earum Epicuri vocum), quibus ille testatur, se non intelligere quidem ullum bonum, quod sit sejunctum a delicatis et obscœnis voluptatibus; quas quidem non erubescens persequitur omnes nominatim."

7. Your correspondent Leucippus in proceeding, makes the following observation. "The Lecturer acknowledges the Deity to be quite incomprehensible but still insists that such a being must be the creator of all things, and infers the existence of this being, to whom he ascribes unlimited perfections; from the appearances exhibited in the world." In reply to this observation, I would ask; what more natural, or Philosophical course can reason possibly pursue, than to infer the existence of a Creator from the works of nature; and from the general order and harmony of the universe, to conclude, that this Creator is absolutely perfect, although his real nature, and the mode of his existence, may be incomprehensible to the very limited powers of the human understanding. Your correspondent can hardly be so absurd, as to maintain, that the objects around him, and even man himself, the proud Lord of the lower Creation, have sprung into existence spontaneously, by equivocal generation, or from a fortuitous concourse of Atoms: and his own illustration, (I hope he will excuse the robbery) shall also be mine upon this point.

8. Take a watch—(I am sure it will suit my purpose, much better than it can answer his)—We infer says he, from its

structure and purpose, that it had a maker; experience tells us that its maker *must have been an intelligent Being*, whom we term Man.—We then find that man, is a much more complicated machine, than a watch; and our next enquiry is, who made man? here experience deserts us.

9. True! but although *experience* deserts Leucippus in the last case, is that a sufficient ground for the desertion of his *reason* also? He finds a watch, and he very rationally infers, that it must have had a maker—he finds a man, a far more complicated machine, and he most absurdly concludes, that he has had no maker. To say the man sprung from his Father, and his Father from the Grandfather and so on, will not lessen the difficulty.—There is the man! let his existence be accounted for as well as that of the watch—but, says this Atomic Philosopher, *experience* deserts us in the *latter* case; and so also in the *former* case, it deserted the savage; who finding a watch, called in the aid of his feeble reason, and very naturally concluded, that it was a living creature; and when it stopped, supposed that it was dead; but, although no Philosopher, he never dreamt of attributing its origin to chance or to an undirected congregation of Atoms; but although the earth is teeming with active and intelligent beings, yet, because they have never seen men actually created, the Atomic Philosophers seem very well prepared to believe, that they have sprung up from the Serpent's teeth, which Ovid says were sown by Cadmus; or from the stones, which he tells us, were thrown over her shoulder, by the wife of Deucalion; but say these sages, every thing originates from *matter and motion*; i, e, *matter*, which is inert and passive; can mould itself into form; and *motion*, which is a mere quality, communicated to matter by impulse; has the power of an independant principle; and the union of these two, can produce intelligence! The reasoning of the savage was quite Socratic when compared with this. And does *experience* prove, that *matter and motion*, can do such mighty things? If so, we might expect to behold new Creations, rising around us, every day. Newtons might spring up in crowds from our ploughed fields, or Idiots might creep out by shoals from our rivers; in short this wonderful compound of causes and effects, would make such a jumble in the universe, that a man would stand a very good chance of coming into the world with a fishes tail, and a fish of swimming about with the head of a Philosopher fixed upon its body.—No Sir! experience demonstrates, that the great work of creation, was

not such a harum-scarum business, and although the nature of the great first cause is to us incomparable, yet *experience* proves, that order, harmony, and beauty, pervade the universe; and *analogy* shews, that these must have been established by power, and directed by wisdom and benevolence. But because we have no actual experience of creative power, would *reason* lead us to conclude, that *motion* could exist without an impulse; and then by its senseless vagaries among the particles of inert matter, produce the beautiful system which we behold? before we could come to such a conclusion, surely not only *experience* but *common sense* also must desert us:—We have never, it is true, been witnesses to the actual process of Creation; but the results of creative power may be seen by us every day. The Man of to-day, was a few years ago an Embryo, in the womb of one, who was herself a few years before, an Embryo in the womb of another. The oak of this century was the acorn of the last, and that again was the fruit of a former oak; and probably the earth itself which we now inhabit, was the wreck of a former world, which became the Nucleus of the present globe, and thus we may trace back the present appearances of the natural world, to a point, where human reason fails, and no experience can possibly afford us a guide; but we may see demonstrative proofs of an unbroken chain of causes and effects, which could never have been the result of accident, or undirected power, but plainly indicates intelligence and design, and can only be rationally accounted for, by a belief in the existence of one great first cause; possessed of infinite power and wisdom.

10. But it is said, that *matter and motion* may produce all the effects of creative power; i. e. an *inert* substance, which possesses in itself, neither form nor activity, nor intelligence, nor power; and a simple *quality*, which has no independant existence, and is only instrumental in the organization of insensible matter, when it has been applied by power, could, without the operation, of such a power, have been the formers of a beautiful and harmonious universe, full of life, activity, intelligence, and happiness; in which daily observation may prove to us, that they have acted, and are still acting, the part of only passive and insensible instruments; but if we could conceive of these, as active causes, we might rationally expect, that the clods of the valley would rise up in revolt against the husbandman; and remonstrate against his cruelty in cutting them. Yet we

are, according to the doctrine of the atomic school, to conceive of *matter* and *motion* as existing together from eternity ; pursuing their determined course throughout eternity ; arranging between them the events, and circumstances of eternal ages, and the order of a boundless universe ; uniting in themselves both causes and effects ; both of them passive, yet both active, both insensible, yet both intelligent. What a grand and comprehensible system of Philosophy ! and yet such appears to be the experience and analogy, by which Leucippus intimates, that he and his friends are guided in their enquiries.

11. On the important subject of moral virtue, I most cordially agree with Leucippus in his premises, viz. "that it is a man's interest to be virtuous"—but I do not think that his conclusion necessarily follows, viz. that he who understands his interest best, is the most virtuous ; because, although a man may be perfectly well acquainted with his best interest, yet, invariably to follow it, is a very different matter ; and, therefore, the prospect of a future reward is a very important, if not absolutely necessary stimulus even to a virtuous mind ; but your correspondent has rather *conveniently*, although I am inclined to believe unintentionally, interpolated the passage, in which he says I endeavoured to prove, that the consciousness of integrity, (*to a well constituted mind*) without the prospect of future reward, would be an insufficient stimulus to virtuous conduct. Now the few words thus accidentally thrown in, may appear to afford a little ground for the admission, which he says is implied by this passage, and I might therefore justly protest against such a version of the original text ; but I will not dispute with him about a few words, and he shall have the full benefit of them, if that will satisfy his craving sceptical appetite ; yet although I would behave as civilly as possible to him, I cannot allow him to put both his own *words*, and his own *inferences*, into my mouth. Taking then the passage as it stands, in the reply of Leucippus ; I must beg leave remind him, that there is a very essential difference, between requiring a *stimulus* to virtue, and being *charmed* with vice. If virtue and vice are both of a progressive nature, then virtue seems to require, and will undoubtedly be promoted, by a *stimulant*, and vice will be weakened, and at last subdued, by a *sedative*.

12. That virtue and *knowledge* are inseparable companions, and that vice, *only* belongs to the *illiterate*, is a position which very few persons will venture gravely to main-

tain; and experience proves, that to those who possess much knowledge, as well as to those who are possessed but of little; and to those who have made considerable progress in virtue, as well as to those whose advancement has been but small; the hope and prospect, of a future reward, has been a stimulus of no mean power. But says your correspondent; the generality of believers, meet death, more with apprehension and fear, than with hope and joy. This is a very broad and bold assertion; but it is directly contrary to history, to observation, and to fact; for even if the prospect of future reward, could by any sound reasoning, be proved to have been delusive; yet that thousands, and tens of thousands, have in a dying hour, triumphed in this prospect, is a fact, written as with the point of a diamond, and witnessed every day among the proppers of Christianity. Has Leucippus never heard of, or never read, the history of Christian Martyrs, and Confessors; or will he venture to maintain, in the face of the strongest evidence, that this is all a tissue of fables and falsehoods? He should have made a little more enquiry, respecting the nature and spirit of the Christian religion, before he dashed at such an incredible assertion; and if he could humble his *soaring Philosophy*, to a nearer converse with the doctrines of the amiable Jesus, and his disinterested, intrepid disciples, he would find, that *Love*, not *Fear*, is proposed as the main spring, of Christian faith and practice. He might then have saved himself all the pains which he has taken, to fasten the corrupt opinions, and wicked practices of bad men, upon Christianity, as belonging to, or resulting from those exalted doctrines, which breathe nothing but the purest love to God, and love to man; and he would have recoiled with shame, when he was preparing to assert, that he had found *mischievous* precepts in the *Christian System* (a term, by which no one has ever intended to describe it as a methodically engrossed code of laws; which if it had been, Leucippus would without doubt have immediately cried out most lustily to his friends; *beware of the Cloven Foot of Priestcraft*.)

13. So much then, for the correctness of your correspondent's notions of Christianity; and with respect to his arguments drawn from the general state of the world, it really seems useless, and in fact almost impossible, to reason with one, who can see no beauty, nor order, nor design, nor beneficial tendency, and but little of enjoyment and happiness either in the natural or in the moral world, and who in his

view of the state of society, and the works of nature, almost invariably, confounds general laws, with especial provisions; makes the *exception* not the *rule*, the governing principle. He thinks, that the establishment of checks, and counterpoises, to the operation of general laws; which might otherwise, in some particular cases, prove overwhelming, is so far from indicating wisdom, and design, that it argues imbecility, and imperfection; and proves, that the world is so formed, as that, if left to itself, it has a tendency to nothing but disorder, and ruin, and he says, that a Clock-maker, would be ashamed, if such a charge could be made against his work. Now he could not well have fixed upon an illustration, worse adapted to his purpose, than this is—I will therefore again, take him on his own ground, and ask him, whether a Clock is not a piece of machinery, governed by *general Laws*, but *regulated* by *checks* and *counterpoises* what is the pendulum, but a counterpoise to the overwhelming power of the weights, or the main spring?—What are the clicks, the ratchet wheels, and the balance wheels, but counteracting checks to the general principle? Take also for an example, that most wonderful production of human genius, the *Steam Engine*, and who would ever dare to approach it, or how could its movements be governed, if its tremendous power, were not restrained and regulated, by the safety valve? Do these provisions indicate imbecility, and ignorance, in the contriver.

14. But let us now ascend higher, and contemplate a vast machinery, which in its nature, and effects, infinitely surpasses, all human power and wisdom—In the solar system, we see that our own earth; and other still larger globes, are continually revolving; by an unvarying law, round the sun as the centre of their orbits.—Now *wild motion* (one of the atomic Deities) would if unrestrained, necessarily hurry them all into the boundless regions of space, but by the wonderful appointment, of an exact equilibrium, between the Centripetal, and centrifugal Forces each of these vast globes, moves on steadily, and uniformly, in its course; and the puny efforts of human genius, shrink into nothing, when compared with this stupendous system: which yet notwithstanding its magnificence, the discoveries of astronomy, have taught us to believe, is only as one small point in the vast and unbounded range of the universe. But when your correspondent Leucippus, has asserted, that a clock-maker would be ashamed of introducing checks and counterpoises to his machinery, he very cavalierly adds, I feel here no ne-

cessity for argument; and leave this paragraph, as I am sure it will be, to its own confutation."—In reply, I would say to him stop a little, my good Sir! for I cannot allow you to walk off from the Field, in so very unceremonious a manner, and like Cæsar triumphantly exclaiming *veni, vidi, vici!*—at any rate, we must exchange a few more blows, on this point, before we part, and when we have done so, perhaps, you may find, it expedient to put the conquerors last word *into a very different Tense.*

15. When I spoke of checks and counterpoises, to the overwhelming power of general laws, Leucippus ought not to have imagined, that I supposed these to be especial interpositions, of common and daily occurrence, intended to remedy some unforeseen disorders, which had arisen, in the working of the general system. No! I consider them, as necessary parts of the original design, and as coeval with the establishment of general laws, the influence of which, in individual cases, they were inclined to modify and restrain. Thus it is the essential property of fire, to burn and destroy but if all substances had been made of a combustible nature, conflagration and ruin, would soon spread through the universe. It is a general law of Nature, that fluids should seek a level; and were it not for the diurnal revolution of the Earth on its axis, the interposition of Cliffs. and Mountains, and the moon's influence on our Planet, it would, by its rapid progress along its orbit, be nearly covered over with one vast sheet of water.—It is the natural property of air, as well as of water, when heated, to expand; and when fermenting substances ignite in the bowels of the earth, and meet with air or water in its secret caverns, the whole globe would be torn asunder, if these caverns were not of very limited extent, and if the volcanic Mountains did not form spiracles, to give vent to the expanded vapours, and operate as general safety valves against their increasing pressure; but yet without internal heat and moisture, the whole earth would become an arid, and unproductive desert; therefore, although Leucippus may be a very ingenious Pyrrhonian, he does not reason like a Naturalist, when he asks, "why must the unbeliever be considered as a rhapsodist, because he cannot perceive kindness and fatherly love, in the devastation of an Earthquake; nor the care of a wise and benevolent ruler, in shipwrecks and tornadoes; which is saying in other words, why should not an universal Law be suspended, or pushed aside, in order to provide against partial

injuries, and why should not general good, be sacrificed for the prevention of limited evil?

15. Nor does the intervention of miracles, at all militate against the operation of general laws: as *these* appear to be only temporary deviations, from the *usual and commonly* observed course of Nature; not events which are *contradictory* to its laws; because (to take only one example), although it is not *usual*, to see a dead Man raised to Life again; yet such an event, is just as consistent with the general laws of Nature, as the *original formation* of that man is; although this is clearly an *exception* to the *usual* mode, of their operation.

16. But it further appears to Leucippus, most wonderful, that if the world and its inhabitants had been created by a perfect Deity, they should not have been as perfect as himself, and who but an atomic philosopher, would expect to find such a creation?—Sir Isaac Newton, (who knew something of Philosophy) talked much about the sublime laws of Nature; demonstrated their wisdom; and could trace their origin to no other source than a benevolent and intelligent author; and when poor Descartes endeavoured to introduce his *conundrums* about *matter and motion*, he plunged the (*really clever*) French Philosopher into one of his own *Vortices*, where he sunk to rise no more in the world of science notwithstanding the very laborious efforts which have lately been made by R. Philips and Mr. Friend, to weigh him up again.

17. But Leucippus thinks that if a wise and benevolent Deity presided over the universe, the events of this world ought to be very different; there should be no earthquakes or storms; no wars or pestilence or famine, no religious corruption, or moral darkness; no sickness or death; and not even the *rheumatism* or the *tooth ache*—In other words, the earth should have been as soft as velvet; water should have been richer than nectar. Fire should have been lambent and harmless.—The air should never have breathed on the face of man, except in gentle Zephyrs.—The land should spontaneously, and in every part, have produced corn, and wine, and oil, and all other luxuries, in rich abundance.—mankind should have been subject to no afflictions, sickness pain or death; and in short, should have been formed without *passions*, lest they should run riot; without nerves, lest they should become irritable, and even without *teeth*, lest by their decay this delicate creature *man*, should be tormented with the *tooth ache*; because, as Leucippus most sagely observes; “if it was beyond the

power of the all powerful creator to dispense with misery in the world, he had no means to compass the future happiness of mankind but by their present unhappiness - *cannot* the Deity prevent evil? then where is his power?—if he can and will not, where is his benevolence? if he has not the power or the will to do it here, why am I to conclude that he can or will do it hereafter?" And this, Leucippus considers as the sound reasoning of a Philosopher. If I were disposed to treat him as cavalierly as he treated me I might give him only a very laconic answer in the poetical apothegm of Pope.

Why had not man a microscopic eye?

For this plain reason man is not a fly—

But I will reply to him as a moralist, not as a poet for poets are not often sound Philosophers and are still less frequently sound theologians. As philosophers however they can do no great harm but they generally make shocking work when they begin to talk like Divines. According then, to Leucippus's mode of reasoning, if every thing in the universe be not absolutely perfect, neither wisdom, power, nor benevolence can have presided over the creation; and if indeed the operations of the Deity, were confined to only one path; I grant that his power would be limited also; that neither wisdom, nor goodness, could be displayed beyond the line of that path; and that the Deity would not be a perfectly free agent. The universe might still be perfect, as a whole; but it would lose all the variety, and beauty of its component parts. It would present only one vast monotonous, melancholy scene, of inactive intellect, and virtue; of drowsy quietness, and passive enjoyment. But the sublimity of wisdom, is displayed in a determination on the best purposes. The sublimity of power, in an adaptation of the means best calculated, for the fulfilment of those purposes—and the essence of goodness, in making general happiness, the main object, both of the purposes and of the means. Feeble, short sighted mortals, cannot penetrate into the secret designs of an almighty architect, but as far as reason and the works of nature, can instruct us, we may learn, that every thing which we behold, is perfectly adapted to the purpose, for which it was designed, as far as that purpose has been made known to us. The Earth is perfectly adapted to the growth of vegetables, the nourishment of cattle and the sustenance of man. The air to the support of animal and vegetable life, and the conveyance

of light, of sound, and of heat to the earth ; and the water is completely fitted for all the various requirements of domestic and general necessity ; while the sun, the appointed dispenser of the light and heat ; and the instrument of general animation, and enjoyment, fulfills its destined office, with unvarying precision, regularity, and efficacy.

18. But says the sceptical philosopher, these all are at times, the occasions of partial injury, and inconvenience ; and why do not infinite power, wisdom, and benevolence, prevent such consequences ? and so doubtless they would, if the universe were designed for one vast scene of monotonous, and torpid enjoyment ; but the perfections of the great creator, are far more illustriously, and conspicuously displayed, in the almost infinite *varieties*, which the productions of his *power* exhibit, and in the almost boundless *gradations* of Being, of intellect, and of enjoyment, which his *wisdom* has planned, and which his *benevolence* supplies, according, to their different requirements. Each class has its station and office, assigned to it, and is abundantly supplied with the means, for accomplishing the objects of that station and office. Will the unbeliever then, persist in asking, why is not the present world, absolutely perfect, and entirely free from inconveniencies, and sufferings, if it be really the workmanship of a perfect creator ? He might, with equal justice, and with far greater wisdom, enquire, why all men are not of exactly the same height and size, with precisely the same complexions and features ? why one person should be handsome and another ugly ? why all the men are not as elegant as Adonis, as strong as Hercules, and as wise as Solon ; and why all the women are not as beautiful as Venus, as modest as Diana and as learned as Minerva ? why the powers of the human intellect, should not have been so equally distributed, as that the males should be all sages on the one hand, and the females, all bas bleus on the other ? and would Leucippus be pleased with such a mawkish assemblage of solemn sages, and loquacious Pedants ? I think not, even although the former were all of the *atomic school* and the latter were all *Platonists* ; for my own part, I should greatly prefer being almost frozen to death in the remote regions of the Georgium Sidus. In short there might be no end to such ridiculous enquiries ; and yet the question of the unbeliever is as absurd in fact ; although it is not quite so preposterous in terms. He asks : *If the Deity cannot prevent evil, where is his power ? if he can and will not, where is his benevolence ?*

Now the circumstances of the world, and the appearances in Nature around us, do not afford the slightest shadow of a ground for the unbelievers unwarrantable assumption, that the Deity *cannot* or *will not* prevent evil; but that on the contrary he *can* and *will* and *does*; would one should imagine, be obvious to any one, who will be at the pains carefully to trace through their course, the different bearings of those events and circumstances, which are generally considered as calamitous; and it has, I think been clearly shown, in the former part of this letter; that we are very frequently, entirely mistaken in our *estimate* of evil, and that if what may appear to us to be a partial evil, is made instrumental to the more general good, the supposed evil then loses its unfavourable complection, and in the issue affords substantial evidence, of that however, wisdom, and goodness, which make it the instrument of the most extensive benefits. If all mixture of what is considered as partial evil, were to have been excluded from this earth, it must have been designed for a very different purpose; must have occupied a very different station in the universe; and must have been inhabited by a very different order of Beings. But surely, says the unbeliever, *misery and suffering* might at least have been excluded—and so they *are* by the *general rule*.

20. The general and obvious rule of the divine government, in the Earth, is the preponderance of enjoyment and happiness. Misery, and suffering, are the partial and very rare exceptions to this rule; and even the chief influence of these exceptions, may, in the majority of cases, be traced to *man himself*, as the *voluntary* instrument, of his own sufferings. When men rush together in arms, and slaughter each other in the field of battle; is the benevolent governor of the universe to be charged with the consequences of their passion, pride, and folly? are they not the willing victims, of their own restless ambition; or the unresisting Tools, of tyranny and injustice. When a man has ruined his health overturned his fortune, or destroyed his happiness, by extravagance, intemperance, or gambling; is the bountiful father of mankind, to be accused of injustice, and cruelty, on account of those sufferings, which the *fool* has brought upon himself, by his own uncontrouled passions and desires? or would it be better, that in such cases, the moral order of world should be reversed; and that the extravagant, the intemperate, and the avaricious, should be rewarded with health, prosperity, and happiness? If *this* were the case; then, indeed, the great governor of the universe, might, with

some shew of reason, be accused of injustice, towards the Creatures of his Power; for folly, and vice, would be encouraged; and wisdom, and virtue, discountenanced. But not to press on such extreme cases; yet, even the general and unavoidable troubles of human life, are much less numerous and much less severe, than the sceptical philosophers are willing to believe, and when laid in the balance, against the general sum of enjoyment and happiness, they will appear almost as nothing, especially when taken, with all their mitigating circumstances. It may also be observed, that many of the supposed evils of life, are in reality, in a great measure, imaginary, or only such, by comparison; and that others, are the natural consequences, of a Physical necessity resulting from the operation of general laws. With respect to the former; upon a hasty glance, the ease and indulgence of the wealthy, would seem to be far more desirable, than the anxieties and privations of the poor; and yet they each enjoy a certain degree of happiness, which equally depends upon association and habit; although it may arise from very different sources; and be connected with very different objects; but let them, (while still retaining their different habits and feelings) exchange situations; and they would both be most completely miserable. The Esquimaux of the North, and the Hottentot of the South, are both enjoying their existence, while the one huddled under his snow cabin, is feasting on whale oil and blubber; and the other is sleeping in his stinking kraal, or basking in the sun, and gorging himself, on the raw entrails of the Buffalo; while at the same time, the city Alderman, who is regaling on his Turtle soup and venison, is exclaiming, how miserable these poor wretches must be? But let those wild and unsophisticated sons of nature, besuddenly brought to a city feast; and they would probably sigh in secret for their lost luxury, of *blubber and garbage*; with a change of *circumstances and feelings*, they might indeed be brought, to covet *Mr. Birch's* turtle and venison; and so likewise with *totally* altered habits and associations, even our *Aldermen*, might possibly be inclined to turn *their* eyes, towards Greenland, for the luxuries of their table; although it must be acknowledged, that the latter experiment, would be much less likely to answer, than the former; as in this case, *the whole man*, as well as his habits and associations, must be altered. Certain, however it is, that habit, and fancy, constitute a very considerable proportion of the common enjoyments of life: and that even convenience, is often in a great

measure an imaginary thing ; for when the savage stuck a fork into his eye, instead of his mouth ; it required a depth of Philosophy, which he was quite unable to comprehend, to demonstrate to him the very superior advantages of *civilized* society. He knew the natural use of his fingers, and therefore, very rationally concluded, that knives and forks were dangerous and barbarous inventions. Yet, according to the sceptical Philosophers, all such varieties, are not only blemishes in the system, but positive proofs, that the world was neither created, nor is governed by a wise, powerful, and benevolent being ; and that an unconscious mass, called *matter*, and an insensible *property* called *motion*, and an undescribable *heterogeneous thing* called *Nature* possessing neither intelligence, properties, nor powers ; have, by a fortuitous coalition, formed ; and by their united influence supported and governed the stupendous and magnificent Fabrick of the universe ; where beauty, order, harmony, and felicity, are every where displayed ; where activity, intelligence and enjoyment every where abound ; and where what may sometimes appear to be partial evils ; are universally over ruled, and made subservient to the general good—To maintain that such a glorious and wonderful system was formed, and is upheld and governed by *matter, motion, and an insensible, unknown thing, called prolific, and beautiful, mother Nature*, is in my opinion, infinitely more absurd, than it would be to assert, that three blind and tottering young puppies, could drag a loaded waggon from the City of London to the City of Edinburgh.

21. I have now, Sir, only to request your liberal indulgence, for the encroachment which I have made on your time, and on the space usually allotted to your periodical numbers.—As I neither covet, the character of a Polemic ; nor have time for frequent engagements of this kind, your correspondent Leucippus, must not look for a rejoinder from me to any reply, which he may think proper to make to these observations, and indeed, if the arguments now brought forwards, should fail of carrying conviction to his mind, I should utterly despair of his conversion, to what I feel to be a safe, a sound, and an animating Faith, in the grand discoveries of reason and the glorious doctrines of revelation. Although however, my expectation of such a conversion is very slender, yet my desire of it is ardent—*Truth* he says is the *only* object of his pursuit, and if he will endeavour impartially, and faithfully to follow the real

light of truth ; without listening to the delusive fictions of a sceptical philosophy, on the one hand ; or allowing his Eyes to be deceived on the other by mistaking the corruptions of Christianity, for its proper, and legitimate offspring, I shall not entirely throw away the pleasing hope of seeing him at last enlisted, as a faithful soldier under the glorious banners of the Gospel ; and such a sight would afford the sincerest gratification to both his and your real well wisher

N. T. HEINEKEN.

Letter Five, to Mr. Williams on Masonry is deferred to No. 6, to do justice to the Bradford correspondence. I should not have been so particular with Leucippus ; but I wish to shew Mr. Heineken that I court his opposition.

R. C.

(Leucippus begs to accompany the parcel sent by Mr. Heineken to Mr. Carlile, with a request to Mr. Carlile, that he will, on publishing Mr. H.'s reply to the answer by Leucippus, number the paragraphs, in order that in remarking upon the reply, the reference may be more easy. Leucippus's remarks will appear in a short time after the publication of the Reply.

Bradford, July 18, 1825.

COPY OF A LETTER SENT TO THE RIGHT
HONOURABLE ROBERT PEEL, SECRETARY
OF STATE FOR THE HOME DEPARTMENT,

*With W. Grisenthwaite's book, called a Refutation of the
First Part of the Age of Reason.*

SIR, Dorchester Gaol, July 22, 1825
HERE, here Sir, is the right way to deal with Paine's Age of Reason. This is as it should be, with the exception that the author imputes wickedness to those who publish such works. This is the first fair review of a part of the Age of Reason. I say fair, for, though the author has said many things that are no cre-

dit to himself, he evidently did not mean to deceive; because, he has given the work of the author, which he reviews, complete. Take a lesson from this, and feel shame, if your bosom be not impervious to it, at my six years of imprisonment.

RICHARD CARLILE.

TO CHARLTON BYAM WOLLASTON ESQUIRE
VISITING MAGISTRATE FOR DORCHESTER
GAOL.

NOTE.—I was in hopes that I had done with all farther statements about Gaol Matters; but whether from the hot weather or what operating upon his spleen, I cannot say, my gaoler, my only and real devil, and a devil to others as well as to me, contrived to make me feel his pitchfork again last week. He has not protruded it towards me before this, for upwards of a year past, and I was in hopes, that, so long as I remained in his hell, he would remain a civil devil, satisfied with past torture. We see each other quite pleasantly, or rather without any visible signs of fear, almost every day; but all pawing and cawing has long ceased between us; unless he has a mandate to communicate from his heavenly masters, or any other official act towards me to perform. The following letter will explain itself. The answer, communicated by his provincial satanic majesty in person, was: that matters were to remain as before, with one awkward exception; for though I may have the room cleaned when I like, the Gaoler is to provide a proper person. This might be handsome and well meant on the part of the Magistrates; but the circumstance of a dirty room, much as I prefer it clean, will never overcome my repugnance to make an application to the Gaoler for a person to clean it, and perhaps for a person that never saw a room cleaned. I know him too well to trust myself so far with him.

R. C.

SIR.

Dorchester Gaol, July 27, 1825.

THOUGH I can neither forget nor forgive the past treatment which I have received in Dorchester Gaol, I am anxious, that the future shall continue what the last year has been
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—quiet and perfectly satisfactory to me. Indeed, I cannot conceive a desirable improvement in my gaol situation, unless the Magistrates will, as by the statute of the fourth Cap. 64, empowered to do, declare the whole county and a mile at sea to be a part of the Gaol, and give me the extent of it for exercise.

But, unfortunately, we have a goaler, who is phrenologically tinged with ruffianism, and who, under certain fits of temper, must have some one to quarrel with or to spit his spit his spleen upon. It is a sort of necessary periodical secretion, and with reference to human happiness, one of nature's defects. I have known many of his stamp, and, therefore, I mean nothing more individually offensive, than the statement of a matter of fact, notorious to all who see him under all circumstances; nothing more offensive than to say, that a tiger is fierce, or that a wolf or a hyena, is a ravenous animal. As prudence would teach us weaker animals to shun, if possible, a contact with the tiger, the wolf or the hyena; so prudence makes me desire, through the medium of your authority, to avoid as far as possible, on my own part and on that of my visitors, all contact, with the gaoler, so long as we observe any rule laid down for our conduct.—The subject of my present complaint is this:

For the last year, a married woman of the name of Davison, living at Fordington, has been in the habit of washing my linen and cleaning my room. The first circumstance brings her to the Gaol once a week, for which she has never been detained five minutes; for the latter, she has come on an average not more than once a month. This has been no secret to the gaoler, nor to any person. He expressed his satisfaction to her, that she a woman of good character had the linen to wash: and as to cleaning the room, she or I asked his consent in the first instance, and he has often seen her doing it without a murmur: though for his own, or for some other persons satisfaction, he sent a turnkey to be in the room whilst she was doing it. As I had no object with the woman. But to have the room cleaned. I did not complain of this watching: and those who make ridiculous rules ought not to murmur when they feel their effects, but to mend them.

I had an idea of asking the consent of the Visiting Magistrates at the onset: but, on reflection, I thought it would not be wise on my part to raise the supposition of an exception to females, when none had been made in the order

about my visitors and several females have since come to see me, with no objection beyond the watching. I looked upon the matter as settled.

Peculiarly locked up as I am from all other prisoners, a woman, to cook, clean and prepare, would often induce me to take a more comfortable meal than I can now get; but the apparent notions under which the gaol is regulated have forbidden me to ask such a thing. I know it by experience, to be quite common, in other gaols, where an individual is confined who can pay for such attendance; It is the very spirit of the law of this country, that a man imprisoned for a misdemeanor shall, if he can, save his body or his mind from pain by his purse: and where sufficient fines can be levied, imprisonment, is held to be but a secondary or unnecessary object.

It happened on Wednesday the 27th inst, that this woman was cleaning the room after a lapse of three weeks, during which it had been made more than usually dirty by my family. It happened also, that the gaoler came his round and saw her without complaint. In the preparatory way, as to hot water, the brush and the arrangement of the articles in the room, I had done everything for her to begin to scour the floor, as the turnkey can attest, and that she was not interrupted or delayed beyond the giving her a cup of tea in the midst of it. Just as she had got to the door of the room, the gaoler came again, and, addressing himself to the woman, asked her if she had done, and told her, that at another time, she was not to clean the room unless I were out of it a walking. I asked him what difference that would make. His answer was. I say nothing, or have nothing to say to you Sir. His manners were those of a simpleton; but his meaning was that of an insult to me; and the more offensive, because he did it under a disguise.

The woman certainly can have no choice in the matter, if she be admitted into the room. It was just like coming to your house, to say to your housemaid "My girl, you must not clean this house whilst Mr. Wollaston is in it. This was the principle of the insult. I have always had two wishes upon the subject—to get the woman through as the room as quick as possible and to be out of it whilst she is in it. At first, I expected, knowing who I had to deal with, that there would be an objection to my leaving a stranger in the room whilst I walked out; and I really sent to ask. The gaoler was absent, and John Tapp, the clerk undertook to say, that he could not suppose an objection to

such a circumstance. However, I did not go out on Wednesday, and after the struggle which I have had upon the subject, I have no notion of being directed when I shall walk, if the be never washed again, my remaining in the room was a mere matter of prudence as a walk in the garden for a couple of hours, at mid day, in the face of the sun, At this season would, to my state of body, be like courting a fever. Indeed at this season, I cannot walk for a couple of hours, so as to make it a matter of exercise, without pain, or even danger from the hydropical state of my feet, ankles and instep : a state which I attribute entirely to my long and close confinement.

Under these circumstances, I have to request, that the Visiting Magistrates will explain, whether in the order for the admission of my visitors, an exception was contemplated though not stated as to females; and if such an exception be thought necessary, that they will be pleased to define it by a written order, so as nothing shall be left to the capricious temper of the Gaoler.

I am, Sir, your obedient Servant,
RICHARD CARLILE.

TO MR. RICHARD CARLILE DORCHESTER GAOL.

WORTHY CITIZEN,

Hull July 12th 1825.

I SHALL not make any apology for addressing this to you, as it was the last request of William Stephens, Tin-plate-worker, of this Place, who underwent that change which will be the lot of all. on the first day of this month, in the last stage of a Pulmonary complaint, in the 41st year of his age. He steadfastly refused the many entreaties of Priests and others, who offered to administer their religious nonsense to his "soul," telling them that if they could relieve his body, they would be much more useful to him. He gave another instance (if another was wanting) to prove, that Materialism will bear a man through a long and tedious illness; for he laid twelve weeks with Death staring him in the face, continually wishing to be relieved from all his troubles. It was a great pleasure to his Friends to witness his firmness and to see his mind so completely easy, he having no fear of either Gods or Devils, Heavens or Hells, having many years ago swept such rubbish from his mind.

I am sorry to say, that you have lost in him one of your most warm and steadfast advocates. He was the very life of a small party of your friends in this place. Having a very good know-

ledge of Chemistry, he used to convey it to us in language void of all technical phrases, which was at the same time both agreeable and improving. He embraced both Materialism and Republicanism at a very early period, having always had an enquiring mind: and not believing what could not be demonstrated to his senses, it was not likely that he should come to any other conclusion. He was a sober, industrious Man, of strict integrity, enjoying the confidence of all who knew him. I may add, by way of proof that he worked for one employer 24 years as Apprentice and Journeyman.

It was his wish, that his Death should appear in the Republican, all the time that he laid ill. When I have gone in on an evening to sit with him (which I seldom missed) he would say, "now Jones, be sure and write to Carlile when I am dead; tell him I was not afraid to die in the belief of the opinions which I held when in good health." Such were his dying conversations.

I shall conclude, wishing you a speedy Triumph over your base and merciless persecutors, and remain your

Admiring fellow Citizen,

WILLIAM JONES.

No. 1, Little Passage Street.

TO MR. RICHARD CARLILE DORCHESTER GOAL.

SIR,

London, June 23, 1825.

THE constant perusal of the Republican, ever produces in my mind, a gratification highly pleasing. The matter and sentiments I cannot but approve and admire. As this work is more appropriate for persons of maturer years, I wish to hint to you, that something is wanted for the rising generation, to instil into their minds some first principles, that may be highly valuable to them as they progress through life. Without more preface, I mean, we want a child's first book, a Materialist's Spelling Book, a selection from those valuable authors, Paine, Palmer, Volney, Voltaire, (The Moralist), &c. &c. Such a book we can put into the hands of our children, and insist, that, their teachers shall instruct them from that book only, and not from the Christian Spelling Books, &c. which are mostly a collection from the bible, &c. It is from those books and teachers, that our children receive their first ideas of that pest of Society, *Religion*. Let us try to eradicate it. Here is one means, to reform our present system of instruction and I doubt not your acquiescence. Will you, or your noble minded young men, now suffering in prison, or any other friend, undertake the task? The approbation and support of all

Materialist parents will assist you. One dozen copies for me should it take place, with thankfulness, &c. into the bargain.

As very few materialist-parents have time to instruct their children, which method would be the best : I wish some bold and honest minds would establish Materialist-Schools, for the instruction of youth of both sexes. And why not Sunday Schools on the same principles? This would be attacking the Priests on their own ground, and giving a deadly blow at the root of their craft. This would assist you in your conflict with christian craft, state craft, &c. Wishing your efforts may be effective is my earnest desire, perhaps you will give us your thoughts on this subject of the introduction of a new Spelling Book. Wishing you health and happiness and a termination of your imprisonment.

I remain,
Your's Respectfully,
JAMES LOWE.

No. 3, New North Street,
Paul Street, Finsbury.

P. S. Inclosed is ten shillings to support the good cause.

Note.—An Answer has been given to this letter already, by a note to correspondents ; but I must again say, that I have long been impressed with the importance of the task here recommended. My purpose is, so far, to improve upon what Sir Richard Phillip's has done in school books, as to print a series that shall be free from every word that has any relation to religion, every word that is not the sign of some known thing or its quality : and to make what is called *natural history* the first lessons of children, This is all that is now wanted ; and this as to school books will form the very acme of improvement, as forms of communicating their contents, are a distinct consideration. As soon as I have completed a volume of the *Moralist*, I will set about it.

R. C.

TO MESSRS. ADAM CLARKE, WATSON BUNTING, NEWTON, LESLEY, TOWNLEY, M'ALLUM, AND M'NICHOL,

Preachers among the sect of Wesleyan Methodists.

GENTLEMEN,
It is because you are represented and considered to be men of

great talent and learning, and deeply skilled in theology and metaphysics, that the letter is addressed to you.

The preachers connected with the Wesleyan Methodist Society have particularly distinguished themselves in their public preaching, and otherwise in reviling many of those persons who do not believe as they do, and branding them with the epithet, *Infidel*: but, notwithstanding the great pains you take to suppress what is termed *Infidelity*, your exertions have hitherto proved ineffectual, and at this time is spreading over the greatest portion of Europe with unexampled rapidity—whether from the diffusion of scientific knowledge, or the impolitic prosecutions of certain individuals for their opinions and belief, it is not now needful to discuss.

Belief not being a matter of choice, at least, with those who believe as all should believe; that is, from a conviction of truth; and as conversion without conviction must lead to hypocrisy, I have been induced to take the liberty of calling upon you, Gentlemen, to stem the torrent of infidelity by removing the veil which obscures the sight and comprehension of the infidel, and thus enable him to reconcile certain passages in the Bible with the attributes of a just and merciful God. You, no doubt, in Christian charity will cheerfully undertake the task; and should your answers to the questions here proposed be, such as may reasonably be expected, satisfactory, you will do more towards the removal of scepticism than has yet been done by any of your predecessors.

Question 1st. What is the soul? perhaps you will say it is a spirit. Then, what is a spirit? from your long continued study and application in the search of truth, it may be presumed you are competent to define the nature and qualities of the soul satisfactorily.

Does the soul when it first animates the body emanate at the instant from the deity, or has it been in existence elsewhere, in a distinct and separate state, from all eternity?

After Death, does it assume the exact figure and representation of the body when living, so as to be recognized by other souls? Does the soul of an Infant or an Adult continue to represent youth or age, and will it hold recollection and remembrance of the occurrences which happened during life?

2d. Is it an immediately detached portion of Divinity itself, or is it the product of the body?

3d. Can there be any difference in the quality or essence of the soul when the body is first animated?

4th. When the body dies, does the soul then possess any other body, does it continue to be the soul of the body that dies, does it continue in a separate and distinct state, or does it join with Divinity in the aggregate, and there wait the resurrection of the

body, and join it again, or is it immediately punished or rewarded?

5th. Are the disunited particles which constituted the bodies of *Nero* and *Caligula* to be collected together and united again, and will they appear in *proprüs personibus* before the throne of Justice when the *trumpet sounds*?

6th. Is there any distinction respecting future punishment, and have you any authority for believing that it is awarded according to the degrees of crime committed, taking into consideration the identity and locality of the individuals?

7th. Do you believe that *He who believes not shall be damned*, although his whole life shall have been spent in the practice of pure morality?

And 8th. Do you believe that it is compatible with the attributes of a just and merciful God to damn mankind even in a graduated scale of punishment *eternally* for finite crimes?

It has been said that man is a free agent, good and bad are set before him, and that he is warned of the consequences of his choice; yet the choice he makes may depend upon circumstances over which he has no controul, for although a peculiar organization and happy train of agencies acting upon you have made you saints, but reversed, may make other men sinners. When good and evil are placed before man for his choice, then must be a reason for his making the selection, and that reason is to be found in natural causes and effects. There can be no doubt but that the arrangement and qualities of the solids and fluids of your bodies, acted upon by external agencies, together with a fortuitous concourse of atoms blended in such exact proportions as to constitute an harmonious whole, not only made you saints, but, I trust, good men.

On the foregoing questions, the infidel is opposed to Bible authority; for he cannot believe that God will punish the soul for acts committed by the body, and over which the soul has no controul.

It may be contended that the soul and body act in conjunction and reciprocity, that the will and deed of one is the will and deed of the other, that it is immateriality, acting upon materiality and although the *modus operandi* is beyond the comprehension of man, it is nevertheless the fact. It must be admitted, that the soul on first animating the body is pure and incorrupt, and, therefore, if it becomes corrupt, it must be from being combined with corruptible matter, consequently the soul not having the power of choosing its residence, its future acts must depend upon and be governed by the body, and external agencies acting upon that body; and that the soul is under the influence and controul of the body the following facts most satisfactorily demonstrate. Prevent the admission of air into the lungs for a few seconds and the soul loses all command over the

body and in a few minutes it will be extinguished. Press a certain part of the spinal marrow, and the legs will refuse obedience; press another part, and the arms will refuse; press another part, and the soul is extinguished. Admit into the stomach certain liquids, and the soul will become furious; admit others, and it will be depressed, and may be made unconscious of existence. In suspended animation, the soul is extinguished resume animation by setting the machinery of the body into action again, and the soul is reproduced. The infidel, taking nature for his guide, naturally infers, that the soul is produced by the body, lives with it, and dies with it; that it is under the government of the body, facts prove to demonstration.

The soul, or more properly speaking the mind, may be changed for a new one in a day, nay even in an hour. Suppose for instance, an infidel enters one of your chapels, and from the preaching of the minister, an impression is made on his organs of hearing and seeing, capable of convincing him of his error in having adopted infidel principles, his soul is changed for another, and may become next day the soul of a Wesleyan Methodist; then reverse the picture, and suppose a methodist to enter the temple of free discussion, may not his soul, or mind, on the same grounds, be changed into a new one, and the ensuing day be an Infidel's soul?

It may be said that the soul which first animated the body must continue through life identically the same; because of its consciousness of past events; but this is no proof, for the body is capable of receiving impressions through the medium of the organs of sight, feeling, and hearing, and registering them, so that the new or reproduced soul invariably finds ready furnished lodgings. It is said that God made man after his own image, that is, the immaterial part of man. Now, if this be really the case, all men must be included in this expression, and all being made by the same power, it is a fair presumption to conclude, that all must be alike; therefore, if the material part, and all the external agencies that act upon it, were precisely the same, every one would think and act alike.

From these premises, it must be admitted, that the soul is influenced and controlled by the body, and the body abstractedly is influenced by its organization, and that organization by climate, temperature, meat, drink, exercise, education, habit, and a casual concourse of atoms; and that body not having made itself, and not having the choice of selecting its residence, nor yet the agencies that act upon it; does it seem to you compatible with the attributes of a just and merciful God, to doom to everlasting punishment either the soul or the body?

The organization of the body, and the agencies that act upon it, make either a philosopher or a fool, a wicked or a good man; and upon this grand principle, you, Gentlemen, became learned

theologians, Napoleon Buonaparte the greatest Captain of this or any age, Mr. Brougham a most powerful orator and advocate, Thomas Paine a great deistical and political writer, and Richard Carlile the most powerful and convincing materialist the world has ever produced.

On these and other grounds, which may be the subject of another letter, to the infidel, it does appear cruel, and unjust, and inconsistent in omnipotence to punish unfortunate creatures eternally because they have not been favoured like yourselves; besides the utility cannot be discovered of punishment for crimes, which, after death, can never be repeated, either by president or example. God cannot be injured by man—man can only injure man—the fear of future punishment may in some instances lessen or prevent crime, absolute punishment never.

It is probable, that some furious bigot, pampered with the good things arising from uncontaminated orthodoxy, whose zeal in defence of church and state is in an exact ratio with the proceeds arising from his personal or hired services, will cry out, stamping with rage. What does this mean? Destroy the devil, our best ally! God forbid! What would become of us should that ever be the case? Perhaps another may exclaim, what! Is the doctrine of fatality intended to be the order of the day? Is it because men are villains from necessity they are not to be punished? What is to become of Society if such doctrines gain belief? What! is it because bad organs and bad agents make knaves, those knaves are to rob us with impunity? Stay, stay, good Mr. Orthodox, this doctrine only has reference to punishments after death. In every stage and state of Society laws for the preservation of persons and property are indispensibly necessary, and proportionate pains and penalties must unavoidably be inflicted on all who break those laws: now here is necessity, absolute necessity, without which, it would be impossible for society to exist.

The naturally good man has little merit in being good; it is the naturally vicious man that is entitled to praise for virtuous actions. A well conducted government, good laws, impartial justice, encouragement to the industrious, rendering them able from their industry to obtain a sufficiency of the comforts of life, a proper education teaching them useful knowledge, and, when punishment is needful, duly inflicting it, would do no more to restrain vice and promote the general welfare of mankind than the sermons of ten hundred thousand preachers, each gifted with the dazzling eloquence of a Cicero or Demosthenes.

To conclude, long may you live in the anticipation of that happiness which your pious lives lead you to expect you will enjoy hereafter—of which happiness should the infidel not partake, he can at least with the calmness of a philosopher say, that, whilst

he practices the moral duties which civilized society require of him, he fears not punishment either present or to come.

WILLIAM MILBURN.

Stockton-on-Tees;

June 27, 1825.

Note by R. C. In any kind of reasoning about the words *soul, spirit, ghosts, god, devil, heaven, or hell*, we admit too much, if we step beyond the question of what is meant by the word. They who use a word, if challenged, are morally bound to define what they mean by the word, and to shew that it has a relation to something or principle. Take either of the above words, ask a Theologian what he means, how he defines it, and your question is your certain triumph and his confusion. Once admit a meaning, you put yourself on a level with him, and may carry on a spiritual discussion through life, without touching a point of truth or matter of fact.

GHOSTS.

In a letter to a friend in the country.

He who will not reason is a bigot: He who cannot is a fool; and he who does not is a slave.

NOTES TO CHILDE HAROLD.

Tollington Park, July 25, 1825.

It appears by your last letter, that in spite of all I have said in my former letters, on the subject of ghosts, you still retain the impressions you received in the nursery, and that education under religion have matured them into fixed prejudices. You say, that there are many persons who endeavour to persuade themselves, and are delighted to be persuaded by other, that there is no future existence; because the badness of their lives, make them, tremble with the apprehension of future punishment. This in some instances, may be true; there are good and bad men in all professions.

But, before we proceed further, it will be necessary to premise two things; first, that *belief* whether it be that of good or bad men, has nothing at all to do with the question: And, secondly, that no evidence short of demonstration shall have any weight in the present discussion.

Now then, let us once more exert our mental powers; let us endeavour to burst, by the force of argument, the chain of hereditary ignorance, which has been handed down to us from our

fore fathers through the perverted medium of education. Let us endeavour to dispel the mist which superstition has cast before our eyes, that we may discover the enchanted well where truth has so long lain bound in the magical spells of hereditary priestcraft; Truth and falsehood like substance and shadow, have always been inseparable Companions, and mankind have hitherto swallowed down the one with the other as the fish swallows the hook with the bait. Nay some people, like the dog in the fable, grasps at the shadow and lose the substance altogether. And were you, my good friend, to summon every proposition to the bar of truth, and examine it by the light of reason, you would cease to mount your hobby horse to fly through mud and mire after ghosts and goblins that mock your pursuit.

But a truce to jesting. The subject is certainly a very serious one, and ought to be discussed as soberly as possible; for if the impossibility of the existence of ghosts can be satisfactorily proved, the most important question that ever inspired the hopes, or excited the fears of mankind will be decided.

Now, as Ghosts are considered, by those who believe in their existence, to be supernatural beings, it is not very likely, unless we were inspired by some supernatural power, that we shall ever discover of what they are composed. I therefore, who do not feel any such inspiration, must content myself with proving, as far as I am able, what they are *not* composed of.

That ghosts are not composed of flesh, and bones, we have the evidence of holy writ, That they are not composed of hydrogen, gas seems pretty certain, or they would never run about church yards and old houses to frighten old women, and children with lighted candles flaring in their hands; for if they are half as wise as those who write stories about Ghosts make them, they would know, that every time they thus amused themselves, they would be in the most imminent danger of annihilation by explosion!

Neither can ghosts be composed of atmospheric air, for that can be confined for years in any vessel, even in a bladder. But you say, if a living man were to be soldered up in a gold Coffin, as thick as the globe on which we dwell, the soul, or spirit would escape the moment the body become lifeless: and according to the authors of ghost stories, bring with it organical as well as intellectual powers, as those dreaming authors, who are generally priests, often make their ghosts return answers to questions put to them on different subjects.

Well, having soldered up a live man in a gold Coffin, who, of course, ere this, is dead by suffocation, I now leave it to you my friend to conduct the soul, or spirit through the solid metal. You must admit, I think that you cannot bring it forth in an organized state, and this involves a most important question, How is this spirit which must be a thousand times more subtle than the air

we breathe which baffles all the powers of the microscope to force its way through massy gold, to be organized; that is to be formed into a body resembling the human frame: with a head, arms, legs, eyes, tongue, in a word, to have every sense, and faculty, possessed by a living man? I know what your answer will be, because I have it in your letter which lies now before me. You say that such things may seem impossible to me, but to God all things are not only possible, but easy. Now it is this very assertion which is quoted from the New Testament, and which is in the mouth of every theologian, and which they think forms an impenetrable shield against all the shafts of their opponents, that their bosoms bare to every philosophic assailant. For instance: if you admit that it is possible for God to destroy himself, you rob him of his immortality, and reduce him to a finite being. And by the same purity of reasoning, ghosts, it may be supposed, have power to destroy themselves also; and souls in hell may shrink from their torments by committing a soulicide.

But there are other things which God cannot do. He cannot recall past time. He may strike the world from its orbit, crumble nature into powder, and destroy the universe; but he cannot recall one single moment of past time. Neither can he make darkness and light reign at the same moment, and at the same point. Neither can God make something out of nothing. *ex nihilo nihili fit*, but you my friend must perform a miracle very little short of making something out of nothing, if you can make a ghost, with feet to walk, eyes to see, a tongue to speak and with hands to carry a candle or dagger, out of the materials that can fly through a plate of gold an inch thick.

(To be continued.)

NOTICE TO CORRESPONDENTS.

SEVERAL good Christians are not satisfied with the *god alone* which I have had drawn, engraved and coloured for them to worship. They say, that religion is nothing without a devil. I am positively pressed to publish a devil. But as I do nothing of the kind without the authority of the Holy Bible, I cannot find a description there that is at all reducible to a design on paper. By the book of Job, we learn, that he is not unlike, if not one of, the sons of God and one of the brightest of them too. By this description, we can only describe him as a godling or younger god. By the book of Genesis, we must draw him as a serpent. The horns, tail and cloven feet are nothing more than a caricature by the malicious christians. I do not deal in caricatures, dislike them, so as I

have not the pleasure of knowing the chief devil, I know not where to get his likeness, nor from what sketch I can fairly and faithfully copy.

R. C.

REPORT OF PROGRESS.

ABOUT three years ago, a gentleman in the neighbourhood of Chesterfield, pleased with Voltaire's description of the Christian Mysteries, as published in Vol. 1, of the Deist, got a printer to strike off a few for circulation among his friends. No sale was made of them. The clergy of Chesterfield, thinking there was some money to be dealt with, consulted the Attorney General and started a prosecution. The trial was fixed for the Derby Assizes, and every thing carried to the verge of the Court. The gentleman, knowing that imprisonment would seriously affect his interests, was anxious not to risk it, and made overtures through his attorney to have the prosecution stayed. This was consented to on the condition that the defendant should cover all costs. I never heard the precise sum, but I understood, that a hundred pounds did not cover it. Since that time, I have never lost sight of these Chesterfield Priests; and to their prosecution of this gentleman may be attributed the residence of W. V. Holmes at Sheffield, now makes a point of a frequent attendance at the Chesterfield Market not only to sell the improved edition of the Christian Mysteries openly but the the Age of Reason and all other prosecuted books of the kind. Holmes having no property to be played with by these priestly gents, they do not molest him: and if they did he would but enjoy it.

During the period that the prosecution was pending, a Reverend David Jones of the Baptist Sect at Chesterfield addressed five letters "to a gentleman in the neighbourhood of Chesterfield" on the subject of his infidelity, or rather of his publishing this description of the Christian Mysteries. Those letters would have been immediately answered, had certain circumstances left it prudent. But Holmes, who is trying fairly to beat me as a *dread-nought warrior* against the Christicoles, or against the God of all the Colists, would not leave the thing undone at this point, and has fully answered the five letters in five addressed to their author. These letters cannot fail to do great good in Chesterfield and its neighbourhood; particularly, as Mr. Jones is answered in a temper superior to that which is commonly Christian. In point of price, the letters are given away, 96 duodecimo pages selling for a shilling. The object is to call forth the Reverend writer again, now he can be answered in his own neighbourhood. These letters may be had from the publisher 92 Fargate Shef-

field, at 135 Fleet Street London, or ordered from any one who supplies the Republican, or through any other bookseller. The circulation is more particularly desired for Chesterfield and its neighbourhood; but the pamphlet cannot fail to do good among all children in the school of free enquiry.

The only moral way to deter men from doing wrong is to shew them that they defeat their own purposes by it. To the Clergy of this country it is most galling to find themselves challenged to discussion on points where they find silence to be the greatest prudence, and this principle stimulated all to acts of persecution. But they have been taught that it galls more to prosecute such publications when fairly defended than to let them alone; so now they desist and let them take their course. Had the corrupt blockheads done so from the first, they would have extended the existence of their mummeries by a century.

R. C.

NEWGATE MAGAZINE.

THE first volume of the Newgate Magazine is completed and may be had in Bds. at 12s. 6d. It does great credit to the editors, Messrs. Campion, Perry, and Hassell, who stick by it, though it affords them no profits. In the preface to the volume, one of the editors, Hassell, I suppose, says; that but for his residence in Newgate, as a result of the prosecutions for discussions, he might have been handling a plough instead of a pen. In one year, he has not only acquired the ability to write upon almost any subject, alike logically and grammatically; but he has mastered the French Language, and is competent to translate it from any author. But this makes no part of good Gaol conduct; there is no villainy in it; and he and his companions must doubtless, fill out the periods of Little Jef's sentences. I must not forget to acknowledge the compliment of the dedication of this volume to me. I make no scruples about saying, that if I have not deserved it, I will try to deserve it. I look upon the volume as a limb of "The Republican," and as I know, that though young, I must wear out, I am very glad to see, that, happen what will, my situation will be well filled. There will never be a cessation of attacks upon the Christian Religion in this country until that religion be expelled.

CLARKE'S LETTERS.

THESE are a peculiar publication exciting great interest. Every sheet printed will speedily go off and a new edition be called for. The persevering industry of the writer, combined with that which is the most agreeable point in any writer a little of eccentric ori-

ginality, will be sure to procure him that encouragement to proceed, which promises, from the the last years improvement, to make him take a place among the most useful public writers.

HALEY!

HALEY has genius, but is fickle, if we can but keep him in the right path and give him a persevering solidity, he will take the shine out of some of us.

MACKEY.

MACKEY has published a new work as a theory of the earth, which is now on sale at 135 Fleet Street price four Shillings. He makes a planet as easily as ever he made a pair of shoes. There is nothing but what we Materialists can do. Gods! Gods are fools to us! And they who want Gods! whilst they have Materialists to reveal to them, must be pitifully blind.

R. C.

ERRATA IN SUBSCRIPTIONS.

THESE are particularly unpleasant, as they lead to suspicions against those who are trusted to transmit them. But I have never yet been able to put a head to my printing office. The body is good; but there is no head. I shall endeavour to get the head finished by Christmas, and to keep out all those painful errors, always like little daggers to me. In the late North Shields' subscription, A. O. should have been 2s. 6d. instead of 6d. And in the last Portsea subscription, J. R. should have been 3s. instead of one. Less offensive errors I never attempt to correct; but I can assure both subscribers and correspondents, that as far as I can do it they have justice done to them.

R. C.

SUBSCRIPTION.

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